



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

*Classical Parallels to a Sanskrit Proverb.* — By ROLAND  
G. KENT, University of Pennsylvania, Philadelphia, Pa.

In the story of the Blue Jackal the *Hitopadeśa* version has the following couplet: *yah svabhāvo hi yasya syāt tasyā 'sāu duratikramah | svā yadi kriyate bhogī tat kiṁ nā 'śnāty upānaham*,<sup>1</sup> “Indeed the real nature which may belong to anyone, that is hard to overcome; even if a dog is well fed, doth he not nibble at a shoe?” The corresponding story in the *Pañcatantra*<sup>2</sup> does not contain this *śloka*; indeed I have not been able to trace the proverb farther in Indian literature.<sup>3</sup> But this fondness of the dog for leather is proverbially referred to in classical writers. We find the proverb<sup>4</sup> *χαλεπὸν χορίω κύνα γεῦσαι*<sup>5</sup> “Tis dangerous to let a dog taste leather” first in Theocritus (x. 11), where the connection makes it clear that it applies to the acquisition of a bad habit which, once established, cannot be resisted. In a different wording the proverb

<sup>1</sup> So in Schlegel and Lassen's edition (p. 92; iii. 58); Petersen's edition (*Bombay Sanskrit Series*, no. 33) reads (p. 105; iii. 56): *svā yadi kriyate rājā tat kiṁ nā 'śnāty upānaham*.

<sup>2</sup> Hertel's edition (*Harvard Oriental Series* xi), p. 68; i. 11; Bühler's edition (*Bombay Sanskrit Series*, no. 3), p. 66; i. 10.

<sup>3</sup> Böhlingk, *Indische Sprüche* (second edition), who cites the *śloka* as no. 5438 (vol. iii, p. 160), refers only to the *Kavitāmr̥takūpa*. — The *Vṛddhacāṇakya* (*Ind. Sprüche*, no. 2087) mentions “bits of a calf's tail and of an ass' skin” (*vatsapucchakharacarmakhaṇḍam*) as characteristic of a dog's abode; the Cāṇakya reads here *asthikkurapucchasāmcayah*.

<sup>4</sup> C. S. Köhler, *Das Tierleben im Sprichwort der Griechen und Römer*, 1881, p. 82 ff., nos. 57—61.

<sup>5</sup> In the Greek collections of proverbs *χαλεπὸν χορίων κύνα γεύειν* appears repeatedly; cf. Leutsch, *Corpus Paroemiogr. Graec.* i. 376 (Gregorius Cyprius); ii. 51 (Diogenianus); ii. 226 (Macarius); ii. 719 (Apostolius); also Suidas ed. Gaisford-Bernhardy, ii, 2, col. 1585 = ed. Bekker, p. 1116. However, they take *χορίων* in another sense; the interpretation of Apostolius, to which that of the others is very similar, is as follows: *ἐπὶ τῶν ἐπὶ μικρῶν κακῶν χορούντων εἰς μεγάλα. τὸ ἔλυτρον τοῦ ἐμβρίου χόριον καλεῖται· οἱ δὲ κύνες γευσάμενοι τούτου καὶ τοῦ ἐμβρίου διὰ τὸ λιχνὸν ἐπιβούλευονται.*

appears in Lucian, *advers. indoct.* 25, οὐδὲ γὰρ κύων ἄπαξ παύσαιτ' ἀν σκυτοτραγεῖν μαθοῦσα<sup>1</sup> ("for a bitch will never stop eating leather, if once she has learned to do so"), and in Alciphron, *Epist. paras.* 11, 5 (p. 72, 4 ed. Schepers = iii. 47), οὐδὲ γὰρ κύων σκυτοτραγεῖν μαθοῦσα τῆς τέχνης ἐπιλήσεται ("for a bitch that has learned to eat leather will ne'er forget the trick"). In meaning the Greek proverb differs from the Sanskrit. The latter refers to the fact that innate traits cannot be eradicated, the former inculcates the lesson of *Principiis obsta* (Ovid, *Rem. Amor.*, 92)<sup>2</sup>. Rather closer in sense to the Sanskrit proverb is the Latin, alluded to by Horace (Serm. ii. 5. 83): *Sic tibi Penelope frugist; quae si semel uno | De sene gustarit tecum partita lucellum, | Ut canis a corio nunquam absterrebitur uncto.*<sup>3</sup> In the form *Non leviter corio canis abstrahetur ab uncto*<sup>4</sup> it occurs in Alanus de Insulis' *Doctrinale Minus s. Liber Parabolarum* (Migne, *Patrol. Lat.*, vol. 210, col. 581 c). A Bâle manuscript of the fifteenth century has *Non canis a corio subito depellitur uncto* (J. Werner, *Latein. Sprichwörter und Sinnsprüche des Mittelalters*, 1912, = *Sammlung mittellateinischer Texte*, herausgegeben von A. Hilka, vol. iii, p. 56, no. 119).<sup>5</sup>

<sup>1</sup> Gregorius Cyp. (Leutsch, ii. 126) cites this proverb in the form οὐδὲ κύων παύσαιτ' ἀν ἄπαξ σκυτοτραγεῖν μαθοῦσα; Apostolius (Leutsch. ii. 587) ends with μαθών, and explains the application: δι τὸ έθος σχέδιν ἀμετάβλητον. Cf. also Apostolius (Leutsch ii. 643) σκύτους ἔνεκα δέρεται κύων, κείνος δὲ σκυτοτραγεῖται ἐπὶ τῶν γενσαμένων κακίας τωδεῖς καὶ οὕτω μὴ ἀποπανομένων ἔκεινης.

<sup>2</sup> Cf. the fragment ascribed to Antiphanes (Meineke, *Com. Graec. Frag.*, iii. 160 = Kock, *Com. Attic. Frag.*, ii. 134, from Maximus, *Conf.* 41, p. 64) κύων μελετήσας σαρκῶν ἀπογενέσθαι φιλάττειν οὐκέτι δύναται τὴν ἀγέλην, with which Haupt (*Opusc.* iii. 380) compares Demosthenes, XXV. 40, τούς γενομένους κύνας τῶν προβάτων κατακόπτειν φαστούς.

<sup>3</sup> Peter of Blois cites this verse, *Epist. XV* (Migne's *Patrol. Lat.* vol. 207, col. 55 B; *Petri Blesensis Opera omnia*, ed. I. A. Giles, i. 57). — In spite of the scholiast and modern editors I am inclined to construe *uncto* not with *corio*, but with an implied *sene*.

<sup>4</sup> With the *var. lect.* "extorrebitur uncto". (Both passages are cited by Sutphen, *American Journal of Philology*, xxii. 22).

<sup>5</sup> In general, the fondness of dogs for a hide is referred to in Aesop's fable (218 Halm = 134 Schneider) Κύνες λιμάττουσαι (κύνες λιμάττουσαι ὡς ἔθεάσαντο ἔν τωι ποταμῷ βύρσας βρεχομένας etc.), quoted by Plutarch, περὶ κουνῶν ἐνοιῶν § 19, p. 1067 F (οὐδὲν ἀπολείποντας τῶν κυνῶν ὡς φρονιμοὶ Αἰσωπος δερμάτων τυῶν ἐμπλεόντων etc.), and translated by Phaedrus 1. 20 (3, *corium*

The German proverb “An Riemen lernt der Hund Leder kauen” (Wander, *Deutsches Sprichwörter-Lexikon*, 1873, iii, col. 1683, *s. v.* “Riemen”) resembles the Greek proverbs in meaning; its oldest occurrence is in a codex Sangallensis saec. XI: “Fone demo limble so beginnit ter hunt leder ezzen” (Müllenhoff und Scherer, *Denkmäler*<sup>3</sup>, vol. I, no. xxvii, 1; further references in the notes, vol. II, p. 134).

What the relation of these proverbs to one another is, if indeed there be any connection, would require a full collection of such material, which might throw an interesting light on the connection of Hindu and European proverbs, and perhaps also on the relation of the fable literature of the Hindus and that of the Occident.

---

*depressum in fluvio viderunt canes).* Martial (vi. 93. 4) mentions among malodorous objects a hide snatched away from a dog of the Fullers' Quarter, *detracta cani transtiberina cutis*.